

T H E
L I F E
O F A
C H R I S T I A N,
OR THE
L A W S o f C H R I S T,
A S T O
D U T I E S and S I N S,
R E S P E C T I N G
O U R S E L V E S, G O D, and o u r N E I G H B O U R;

Taken out of Mr. KETTLEWELL's Measures of Obedience,
Book II. Chap. 5. 6.

*The Hour is coming, in the which all that are in the Graves
shall hear his Voice, and shall come forth; they that have done
good, unto the Resurrection of Life, and they that have done Evil
unto the Resurrection of Damnation.*

L O N D O N:

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To the READER

The Law of the LORD is perfect, converting the Soul: The Testimony of the LORD is sure, making wise the simple.

The Statutes of the LORD are right, rejoicing the Heart: The Commandment of the LORD is pure, enlightning the Eyes.

The Fear of the LORD is clean, enduring for ever: The Judgments of the LORD are true, and righteous altogether.

More to be desired are they than Gold, yea, than much fine Gold: Sweeter also than Honey, and a Honey-Comb.

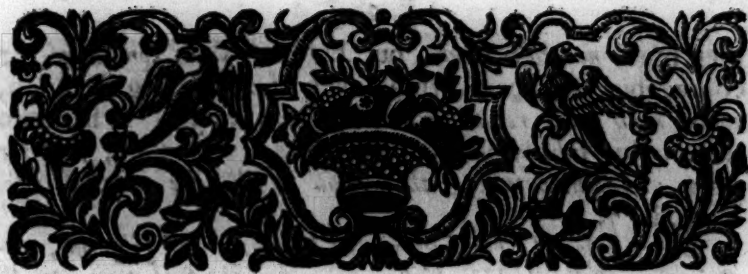
Moreover, by them is thy Servant warned: And in keeping of them there is great Reward.

Who can understand his Errors? Cleanse thou me from secret Faults.

The Heart is coming, in the coming all that are in the Garden:
Thou shalt hear his Voice, and thou shalt come forth: thou shalt have
Grace, unto the Resurrection of Life, and thou shalt have the
unto the Resurrection of Dominion.

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FOR *sobriety*, and all the particular Laws comprehended under it, we have their sanction set down, and the necessity of our Obedience unto them to our life and pardon, expressed in the following Scriptures.

For the Law of *Humility* and *Lowliness* of Mind, take these :

Put on, as necessary qualifications of the elect of God, holy Humility, and beloved, humbleness of mind, Col. iii. 12. It is this Poverty and Lowliness of Spirit, which must prepare us for eternal Happiness. Blessed are the poor in Spirit, Mat. v. 3. For, as our Saviour says, 'tis by learning of him who is meek and lowly, that we shall find rest to our Souls, both here and hereafter, Matt. xi. 29.

And for all the rest, their Sanction is expressed in these ensuing Places.

Labour not for the meat that perisheth, but for that which Heavenly endureth to everlasting life, Joh. vi. 27. This is a necessary mindedness; evidence, of our being risen with Christ now at present; If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right Hand of God. Set your Affections on things above, and not on things on the Earth, Col. iii. 1, 2. And a necessary condition to our being blessed with him for ever hereafter, the blessedness which our Saviour pronounces, being to those which hunger and thirst after righteousness, Mat. v. 6.

Add to temperance patience, for he that lacketh these is Temper-blind, and shall not be looked on as a new man, seeing heance. has forgot that he was purged from his old sins, 2 Pet. i. Patience. 6, 9. The fruit of the Spirit, saith S. Paul, is temperance Continence; or continence, and it is against this, among others, that there is no law to condemn it, Gal. v. 23. And to the Hebrews he says, that they have need of patience to inherit the promises of life and happiness, Heb. x. 36. and therefore they

A

they must not cast away, but hold fast their confidence, or courageous and open owning even of a suffering Religion, which hath great recompence of reward; v. 35. It being to them only, who by patient continuance in well doing, seek for glory and immortality, that God will give eternal life, Rom. ii. 7.

Chastity.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, to vanquish and destroy it, 1 Pet. ii. 11. This Abstinence is one chief thing, which we are called to at our Call to Christianity. God hath not called us to uncleanness, saith S. Paul, but unto holiness, or purity and cleanness. For this is the will of God, which you are first to perform before you expect his Reward, your purity or sanctification, and particularly in one instance, wherein you are so generally defective, that you abstain from fornication, and every one of you possess his Vessel or Body in purity or sanctification and honour. And this Commandment you know we gave you by the Lord Jesus's order, so that whosoever among you despiseth it, despiseth not man, but God, 1 Thess. iv. 2, 3, 4, 7, 8. For the wisdom which cometh from above, and which must carry us thither, is in the first place pure or chaste, James iii. 17.

**Contempt
of the
World.**

Love not the world, nor the things of the world; for if any man love the world, the love of the Father is not in him, 1 Joh. ii. 15. For the esteem and friendship of the world, is in very deed downright enmity with God. Whosoever therefore will be a friend of the world, is the enemy of God, James iv. 4. Godliness, if it be joined with contentment, is great gain, saith S. Paul, 1 Tim. vi. 6. And our being content with such things as we have, is reckoned a part of that Grace whereby we must serve God acceptably, and be secured from his wrath, who, where he is angered, is a consuming fire, Heb. xii. 28. to the fifth Verse of the thirteenth Chapter.

**Content-
ment.**

Self-denial. Christ said unto them all, If any man will come after me, Taking up and be accounted one of my Disciples, let him deny himself, and take up his Cross, and follow me, Luke ix. 23. If **Mortification.** ye through the Spirit, do mortify the deeds of the Body, saith S. Paul, ye shall live, Rom. viii. 13. Yea, its affections and desires, as well as its sinful actions, are to be mortified and brought under. For they that are Christ's, whom he will own for his at the last Day, and reward accordingly, have crucified the flesh, with the affections and **lusts** or desires thereof, Gal. v. 24.

† Rom.
xiii. 14.

They

They who would not be accounted in God's judgment, *Sobriety*. as *Children of the night and of darkness*, S. Paul says plainly, *Watchfulness*. must watch and be sober, 1 Thess. v. 5, 6. For watching is necessary unto bliss; *Blessed is that Servant, whom his Lord when he cometh shall find watching*, Luke xii. 37. And give diligence, to make your calling and election sure, saith S. Peter, for this is one of those things, which if you do you shall never fall, either from your duty, or your reward, 2 Pet. i. 10.

Thus are all the particular Laws recited in the first Class, *Sobriety*, expressly bound upon us, by all our hopes of Heaven; and our obedience to them is made plainly necessary to our life and pardon, when we come to be judged according to them.

And the Sanction is the same, for all the Particulars of the second Class, our piety towards God, as will appear by the Piety following Scriptures.

Them that honour me, saith God, *I will honour, or make Honour* honourable; but they who despise me, shall, on the other hand, be as lightly set by, 1 Sam. ii. 30. And if any man *Worship*. be a worshipper of God, him, said the man who had received his sight most truly, he heareth, Joh. ix. 31.

He that believeth and is baptized, shall be saved, but he Faith. that believeth not shall be damned, Mark xvi. 16. For this is the will of him that sent me, saith our Saviour, that whosoever believeth on me, may have everlasting Life, Joh. vi. 40. And what we hear of Faith, is also said of Knowledge: For this is life eternal, saith Christ, to know thee the *ledge*. only true God, and Jesus Christ, whom thou hast sent, Joh. xvii. 3.

The good things, which neither eye hath seen, nor ear hath heard, i. e. the joys of Heaven, are laid up for those who love Love. God, 1 Cor. ii. 9. And if any Man love God, the same is known, or accepted, by him, 1 Cor. viii. 3.

It is he who believes Christ's promises, or hopes on him, *Hope*. that shall never be ashamed, Rom. x. 11. And we trust in Trust. God, saith S. Paul, who is the saviour of all men, especially of those that believe or trust in him, 1 Tim. iv. 10. And a Depend. cheerful dependence upon God's Providence, for our food, dence. and maintenance, &c. and not being solicitous about them, is one of the particulars of Christ's Law, Matt. vi. 25. the Sanction whereof is expressed in the fifth Chapter in these words, *He who breaks the least of these Commandments, shall*

be least in the Kingdom of Heaven, i. e. according to the Hebrew manner of speaking, *he shall be none at all*, v. 19.

Prayer. *Pray without ceasing*, 1 Theff. v. 17. It is this, that must bring all blessings down upon us. For the Promise is, *Ask and you shall have*, Matt. vii. 7. But no Petition being put up, no Grant can in reason be expected; *You have not*, saith S. James, *because ye ask not*, James iv. 2.

Fear. *God's Mercy is on all that fear him*, Luke i. 50. *I will warn you*, saith our Saviour, *whom you shall fear; fear God*, who after he hath killed, hath yet further power to cast you into Hell, if you are fearless and contemptuous, *I say unto you*, *Fear him*, Luke xii. 5.

Thankfulness. *In every thing give thanks*, for this is the will of God concerning you, 1 Theff. v. 18. It is one part of our walking as Children of the light, to give thanks always, and in all things, to God the Father in the name of our Lord Jesus Christ. Ephes. v. 8, 20. And the Apostle's Exhortation is, *Offer to God the sacrifice of praise continually*, giving thanks to his name; and that because we have no abiding City, but seek one to come, Heb. xiii. 1, 15.

Zeal. The Church of Laodicea, to the end that *she may be rich and cloathed*, is advised to be *zealous and to repent*, Rev. iii. 18, 19. And one effect of a godly sorrow and a saving repentance, S. Paul saith, is *zeal for God and goodness*, 2 Cor. vii. 11.

Obedience. *In Christ Jesus or the Christian Religion*, neither Circumcision * availeth any thing, nor Uncircumcision: but keeping 6. and vii. of the Commandments of God, 1 Cor. vii. 19. For it is this only, that gives right to life and happiness; *Blessed are they that do his Commandments*, that they may have right to the tree of life, Rev. xxii. 14.

Subjection or Resignation. *Our Fathers after the flesh corrected us*, and we gave them reverence, and shall we not much rather be in subjection to the Father of spirits, and live? Heb. xii. 9.

And thus are all the particulars of this second Class of Duties, *Piety*, bound upon us with the same sanction as the former, and our Obedience to them all, is made necessary to our being pardoned at the last Day, and eternally rewarded by them.

Righteousness. And the same is further true, of the Duties of the third Class, *righteousness towards our neighbour*.

Justice. For as for the necessity of *Justice*, S. Paul is clear, *Owe no man any thing*, but to love one another, Rom. xiii. 8. For if you wrong and defraud one another, saith the same Apostle, know

know that the unrighteous shall not inherit the Kingdom of God,
1 Cor. vi. 8, 9.

And as for all the particular Laws of Charity, their necessity will appear from what follows.

Be kindly affectioned one to another, as if you were of the same Blood and near Kindred, with brotherly love, honour, preferring one another for your Vertues before yourselves; and much more vindicating each other from the unjust aspersions of others. Distributing or Communicating to the necessity of saints; given to, or earnestly pursuing hospitality: bless * or speak well of them which persecute you; bless and curse not. Rejoice with them that do rejoice, in congratulation; and weep with them that weep, † in compassion. Be of the same mind one towards another; mind not state and high things, but be affable and condescend, by * going even out of your Way to bear them company to men of low estate. Recompence to no man evil for evil; but if thine enemy hunger, feed him; if he thirst, give him drink, Rom. xii. 10, 13, 14, 15, 16, 17, 20. All which Precepts, with several others delivered in that Chapter, he gave in command, as he tells them through the Grace or Authority of the Apostleship, which is here and * elsewhere called Grace, given unto him, v. 3. and that is a plain Proof of their indispensable necessity. For he that despiseth you Apostles, says our Saviour, despiseth me, Luke x. 16. And if the transgression and disobedience of the law of Moses spoken to him only by Angels in the Mount, received a just recompence of reward, such Offenders dying † without mercy; how shall we escape the same Death or greater, if we neglect, and much more if we despise so great a means of salvation, as Christ's Gospel and his Laws are, which was at first spoken to us by the Lord Jesus himself, who is far above all Angels, and was afterwards confirmed to us by his Apostles, or them that heard him? Heb. ii. 2, 3.

The Wisdom from above, and which must bring us thither, is gentle, easy to be entreated, full of mercy and good fruits, James iii. 17. And S. Paul bids the Colossians to put on as the elect of God, holy and beloved, these Vertues; viz. bowels of * mercies, kindness or courtesy, meekness, long-suffering or forbearing one another, and † forgiving one another; If any man hath a quarrel against any, even as Christ forgave you, so do ye, Coloss. iii. 12, 13, 15.

Charity.
Goodness or
Kindness,
Brotherly-kindness.
Honour of
our Brethren for
their Vertues, &c.
Hospitality.
† Gal. vi. 2. Speaking
well of
Enemies.
* συναγαγόντες.
Congratulation.
Compassion.
Unity.
Affability.
Condescension.
Doing good
to Enemies.
* Rom. i.
5. & xv.
15. Eph.
iii. 8.
† Heb. x.
28.
Gentleness.
Placableness.
Mercifulness.
Courtesy.
* James ii. 13.
Meekness.
† Mat. vi. 14.
Long-suffering.
Forgiving
The injuries.

The fruits of the spirit, saith the same Apostle, are love, long-suffering, gentleness, goodness, meekness; against such there is no condemning force of any Law, Gal. v. 22, 23.

The description, which S. Paul gives of Charity, is this, *Charity suffers long* in great meekness before it be provoked, *and is kind* or courteous towards all men; *is not puffed up* with supercilious and haughty behaviour, (for men do not assume state over those persons whom they love) but is lowly and affable; *doth not behave itself unseemly* or contumeliously, but with much respect and civility; *seeks not her own Praise and Glory*, at other mens cost or discredit; *is not easily provoked* or not provoked to the height, but mixes mercifulness with anger, opposite to rigour; *rejoices* or congratulates the truth, or sincerity and integrity of men; and as for their infirmities, *it bears* or covers and conceals all things that are defective; *believes all things* to their advantage, in putting the most candid and favourable sense upon any thing which they do or say; and where there is no excuse for the present, *it hopeth all things good* for the future; and for injuries offered to itself, it is not hasty and vindictive, but patiently *endureth all things*, 1 Cor. xiii. 4, 5, 6, 7. And for the necessity of that Charity, which includes all these, S. Paul is express in the same Chapter, when he tells us, that *although he have all faith, and all knowledge, and bestow all his goods to feed the poor, yea, and give his body to be burned in Martyrdom, yet, if still he have not Charity in all these other effects, and in that latitude wherein he is here described, it profiteth him nothing*, ver. 2, 3.

I say unto you, love your enemies, and bless, or speak all the good you can of them that curse, or reproach you, do good to them that hate you, and pray for them who despitefully use you, and persecute you, that by this means you may be the children of your Father which is in Heaven, Matt. v. 44, 45. Which Laws are of the number of those, which are contained in Christ's Sermon on the Mount, at the beginning whereof he declared, that *whosoever should break the least of these Commandments* which he was then about to deliver, *and should teach men to do so, he should be least, or none at all, in the Kingdom of Heaven*, ver. 19.

Thou shalt not hate thy Brother in thy heart; thou shalt in any wise rebuke thy Neighbour, and not suffer sin to rest upon him: I am the Lord, who will surely punish thee, if thou neglect this, Lev. xix. 17, 18. But when any man, by such

such charitable admonition, *doth convert a Sinner from the error of his way, let him for his encouragement know this,* says S. James, *that he shall save the soul of him who is re- proved from death, and besides that, shall hide also a multitude of his own sins,* James v. 19, 20. And as for the method of performing this, what course we are to take, and how far we are to proceed in it; our Saviour may seem to have set that down, according to what had obtained in the (a) Jewish custom, Matt. 18. *If thy Brother shall trespass against thee, take this course to reclaim him: Go first and tell him of his fault, privately, between thee and him alone; if he shall hear thee, and amend upon thy admonition, thy work is done, and without any more ado, thou hast gained thy Brother. But if he be not to be won thus easily, and will not hear thee admonishing him thus privately by thyself alone; then give not over, but go one step further; take with thee one or two more to join with thee in thy admonition, that by the authority of their concurrence, he may be the more prevailed upon, and the reproof now appearing, not in thy mouth alone, but also in the mouths of thy two or three Witnesses, every word may have the more effect, and be the firmler established. And if he shall be incorrigible still, and neglect to hear both thee and them too; yet give him not over for a lost man, but try one means more, which is the last that I look for, tell it unto the Church, and reprove him before all them. But if he prove obstinate against this last means, and neglect to hear them; then thou hast discharged thyself, and needest to look no further after him till he shews a better mind, but mayest let him be unto thee thenceforward as a lost and hardened man, whose Conversion thou art no longer bound in vain to labour after, such as we are wont to express by a Heathen man and a Publican, v. 15, 16, 17.*

Take heed, lest by any means this Christian Liberty of yours become a stumbling-block, or scandal to those that are weak, by seducing and encouraging them, on the authority of your example, to do that against their Conscience, which you, who know more, do according to it; and so, through thy knowledge, shall thy weak Brother Perish, for whom Christ died: But when ye sin so against the Brethren, and by such unstrained liberty, wound their weak Consciences, you sin against Christ, 1 Cor. viii. 9, 11, 12. It is a most uncharitable thing, and without Charity all things else will profit nothing, 1 Cor. xiii. 3. For if thy brother be grieved, or far.

scandalized with thy liberty in meat or other things, now walkest thou not charitably, if for all that thou abstain not from it; destroy not him therefore with thy meat, for whom Christ died, Rom. xiv. 15. But if any Man will still be prone to give Offence, his Sentence is severe and dreadful. *For he that shall offend, or scandalize one of these little ones, which believe in me; 'twere better for him that a millstone were banged about his neck, and that he were drowned in the depth of the sea, Mat. xviii. 6.*

Rom. xiv.
22.

And thus are all the particular Laws of Charity, and Justice also, imposed with the same strictness, and under the same necessity with the former.

Peace.

And that the sanction is the same in the Particulars of the next Class, viz. *Peace*; will appear by what follows.

Peace.

Follow peace with all men, without which no man shall see the Lord, Heb. xii. 14. It is not enough that we accept of it when it is offered, but we must enquire it out and seek after it; nay, if it be denied us at first, we must endeavour after it still, and ensue it when it flies from us; and that not coldly or carelessly, with weak desires, or little industry, but with the greatest concern, and utmost diligence that possibly we can. *He that will love life, and see good days, saith S. Peter, let him seek peace and ensue it,*

(b) 1 Pet.
v. 8.
Phil. ii.
1, 2.

Be of the same (b) mind, saith S. Paul, among those Laws which he enjoins by his Apostolical Authority, Rom. xii. one towards another; mind not high things, but condescend to men of low estate. If it be possible, and as much as in you lies, live peaceably with all men, ver. 16, 18.

Concord.
Condescen-
sion
Peaceable-
ness.

Yea, we must pay dear for it rather than want it, and bear long, and suffer much from Men before we contend with them, and use all Arts and shew all kindness to pacify and reconcile them. Not rendering evil for evil, or railing for railing; but contrariwise blessing or Benediction, knowing this, That we are thereunto called in Christianity, that from our Lord Christ, who was so exemplary for it, we should inherit this Vertue of speaking well and kindly of Men, or blessing, 1 Pet. iii. 9. I say unto you, says our Saviour, resist not the evil, or injurious man, which is the way to inflame and consummate contention, but whosoever shall smite thee on thy right cheek, turn to him the other also, and if any man will sue thee at the Law, and take away thy Coat, bear a little more and rather than contend with him, let him have thy Cloak also, Mat. v. 39, 40. Which Precepts, with all the others delivered in that Sermon, are bound

Forbear-
ance or
Long-suf-
fering.

bound upon us, as was observed, under the Forfeiture of all Right to Happiness and Heaven, ver. 19.

The wisdom which cometh from above, and which must raise us thither, is peaceable, saith S. James, Jam. iii. 17. And S. Paul reckons it as one of the Commandments, which were given to the Thessalonians by the Lord Jesus, that they should study, even so as to be ambitious of it, to be quiet or *Quietness.*
to acquiesce in their present state, and not to interrupt the *Doing our*
quiet and tranquillity of other men, and to do their own bu- *own busi-*
nesses, 1 Thess. iv. 2, 11. *ness.*

The method of procuring Pardon for Injustice, is pre- *Satisfying*
scribed thus in the Law of Moses, If a man commit a *for inju-*
trespass against another Man, and be guilty, he shall come *ries.*
and recompence his trespass with the principal thereof, and over
and above that (c) add unto it the fifth part thereof more, (c) Luke
and give it unto him against whom he hath trespassed, Numb. xix. 8.
v. 6, 7. And Christ, although he do not define the parti-

cular proportion of the Compensation, doth yet establish
this Satisfaction and Reconciliation of ourselves to our in-
jured Brother in the general, as an indispensable Duty, with-
out which nothing, not our very Prayers or Oblations,
shall be accepted, If thou bring thy gift to the Altar, and
there rememberest that thy Brother hath ought against thee,
having been injured by thee; leave there thy gift, and go thy
way, first be reconciled to thy Brother, by giving him Satis-
faction for thy Offence, and then come and offer thy gift,
Matt. v. 23, 24. Which Command is moreover one of
those, whose sanction is the loss of heaven, ver. 19.

Blessed are the peace-makers; for they shall be called the *Peace-ma-*
children of God, Matt. v. 9. *king.*

And thus we see of all the Laws, which make any thing due to God, ourselves, or all mankind in general; whether they are instances of sobriety, piety, justice, charity, or peace; that our obedience unto them all is made necessary unto Life, and that they are bound upon us by all our Hopes of Happiness and Heaven.

And the sanction is the same for all those Laws, which make some things due in particular relations likewise.

For as for the Laws, that bind us in the particular relation of Subjects to our Kings, their Sanction appears plainly from these places: *Laws in*
the relation

Let every Soul be subject to the higher Powers; for there is no Power but of God; whosoever therefore resisteth the Power, resisteth the Ordinance of God: and they that resist, shall receive *Subjects to our Kings.*
Subjection.

Paying
Tribute
and Cus-
tom.

Reverence
and Ho-
nour.

(d) 1 Pet.
ii. 17.

Obedience.

(e) 1 Pet.
ii. 2, 13,

14, 15.
Prayer for
Kings.

ceive to themselves Damnation. Wherefore you must needs be subject, not only for wrath, but also for Conscience sake. Render therefore to all their Dues; as these following are to Kings, Tribute to whom Tribute is due, Custom to whom Custom, Fear or Reverence to whom Fear, Honour to whom Honour. (d) Rom. xiii. 1, 2, 5, 7. And all these are part of that Catalogue of Laws, which he begins to reckon up, and declares to them by his Apostolical Authority, Chap. xii. ver. 3.

These things speak and exhort, rebuke with all Authority, and let no man despise thee, who shall surely be punished as a Contemner of Christ if he do. Put them in mind to be subject to Principalities and Powers, to (e) obey Magistrates, Tit. ii. ver. ult. & Chap. iii. ver. 1.

I exhort therefore first of all, that prayers of all sorts, supplications, intercessions, petitions, and giving of thanks, be made for all Kings, and such as are in Authority; for this is in itself, and will render us good and acceptable in the sight of God our Saviour, 1 Tim. ii. 1, 2, 3. and a proof moreover of that good conscience, which Timothy is charged to keep, Chap. i. ver. 19.

And for Fidelity and Allegiance, this may suffice to shew its necessity, that among the men of corrupt minds, who are reprobate concerning the Faith, and who should render the last times perilous, S. Paul reckons Traitors, 2 Tim. iii. 1, 4, 8.

So that as for all the forementioned Duties of this relation, we see their indispensable necessity, and that as ever we hope to be saved by them, we must perform and obey them.

Laws in
the relati-
on of people
to their
Pastors.

Honour
and Reve-
rence for
their
works
sake.

(f) 1
Tim. v.
17, 18.

And so it is in the particular Laws of the next relation, that of people towards their spiritual Governors, viz. their Bishops and Ministers, as is plain from these Texts following.

We beseech you, Brethren, to know them who labour among you, and are set over you in the Lord, and to esteem or honour them very highly, or more than abundantly, in love for their works sake, 1 Thess. v. 12, 13. And this is one of those Precepts, which are pressed upon them, as they would be Children of light, and not of darkness, ver. 5; and as they are to avoid wrath, and to obtain salvation by our Lord Jesus Christ, ver. 9.

Let him who is taught or catechized in the Word, communi- cate unto him that teacheth or catechizeth in all (f) good things.

Be

Be not deceived, God is not mocked; for whatsoever a man soweth in this and other things, that shall he also reap. 1 Cor. ix. Gal. 4, 7, 8, 9, 10, 11, 12.

(g) Obey them that have the rule over you, and submit yourselves; for they watch for your souls. Pray for us, Heb. xiii. 17, 18. Which are part of the Precepts enjoined as the way, whereby to serve God acceptably, who is a consuming fire to destroy and devour all who dare offend him, Chap. xiii. 2 last verses.

(g) πέντες Ignat. Ep. ad Smyrn. Ed. Voff. p. 6.

And for the necessity of the several Laws, in the parti- *Laws in*
cular relation of *Husband and Wife*; that will appear by *the relati-*
what follows. *on of Hus-*

For as for that Love which is strictly required betwixt *band and* them, *it ought*, says *S. Paul*, agreeably to the Words of *Wife*. God at the institution of Marriage, *They two shall be one Flesh*, to be such as People have *for their own Bodies*, Ephes. v. 28, 31. Which cannot imply less, than an *af- Communi-*fectionate concern, and *communicating in each others joy or eating in* sorrow; for if *one member* of a man's Body *suffer*, *all the each others* *rest*; as the Apostle observes, *suffer with it; and if one be blifs or* *honoured*, *all the rest rejoice with it: the Members all having misery.* *the same care one for another*, 1 Cor. xii. 25, 26. And also

a bearing with each others infirmities, as every man will do Bearing
with those of his own Body; and praying for each other. each others
And for particular Duties, we are told in the same fifth infirmities.

And for particular Duties, we are told in the same fifth *infirmities*. Chap. to the *Ephesians*, that the *Husband* must *condescend* Praying and comply with his *Wife*, and part, not only with his own for each *self-will*, but, even with his own *life* for the greater *Ad-* other. On vantage. *Husbands* love your *Wives*, saith he, even as the *Huf-* *Christ* loved the *Church*, and gave himself for it. So ought *band's side* *men* to love their *Wives*, as their own *Bodies*. And how that *Condescen-* is, we all experience, for no man ever yet hated his own *flesh*, *sion, &c.* but *protecteth* it and *provideth* well and duly for it, or *nou-* *Providing* *rieth* and *cherisheth* it, v. 25, 28, 29. In which love of his *for her* *Wife*, as of his own *flesh*, is implied moreover, that his *Protecting* *Government* of her be (*h*) *flexible* and *obliging*; nothing *flexible*, being more contrary to our self-love, than to be com- *winning* manded in *peremptoriness* and *rigour*. And then, as for *Govern-* the particular Duties of the *Wife*, she is bid to be obser- *ment.*

vant, or to take care how to please her Husband, 1 Cor. vii. (b) Col.
34. To submit her Will to his, and to be ready to per- iii. 19.
form what he enjoins, as she is to do what God com- 1 Pet. iii.
mands her, *Wives submit yourselves unto your own Hus-* 7.
bands, On the
Wife's side

Obser- bands, as unto the Lord; for the Husband is the Head of the
vance. Wife, as Christ is of the Church: therefore as the Church is
Subjection. subject unto Christ; so let the Wives be unto their own (i) Hus-

(i) Tit. bands in every thing, Eph. v. 22, 23, 24. And this sub-
 ii. 5, 15. mission she must shew in respectful Carriage, and such be-
 haviour as argues in her a fear to give offence, *Let the*

Reverence. Wife see that she reverence her Husband, v. 33. And all
 these Commands enjoining Duties both on one side and on
 the other, which are delivered in that Chapter, are re-
 quired, as part of our walking as Children of the light, and

Rendering proving what is acceptable unto the Lord, v. viii. 10. *Let*
Due Bene- the Husband render unto the Wife Due Benevolence, and like-
volence. wise also the Wife unto the Husband. For the Wife bath

Fidelity on not Power, &c. 1 Cor. vii. 3, 4, 5. *both sides.* Marriage is honourable, and the Bed undefiled; but Where-
 mongers and Adulterers God will judge, Heb. xiii. 4.

Obedience, Wives are to be taught to be obedient to their own Hus-
on the bands, that the Word of God, or Doctrine of the Gospel, be
Wife's. not blasphemed, Tit. ii. 5. *Let wives be in subjection to their*
own Husbands. For with this in old time the holy women
adorned themselves, even as Sarah obeyed Abraham, calling and
observing him as her Lord, whose Daughters ye are as long as
you do well, and imitate her; but no longer, 1 Pet.
iii. 5, 6.

So that all the Laws in this relation, are enjoined under
 the same necessity, and confirmed with the same sanction,
 as the former.

Laws of And as for the Particulars of the next relation, they are
Parents & imposed with the same strictness.

Children. For natural affection, the want of it, as S. Paul affirms
 2 Tim. plainly, makes men * worthy of death, Rom. i. 31.

iii. 3. The Children ought not to lay up Treasure or provide for
 the Parents, but the Parents for the Children, 2 Cor. xii. 14.

On the Pa- And if any man provide not for his own house, he hath denied
rents side, the Faith of Christ, which indispensably enjoins it; nay,
Mainte- despising such a notorious and necessary Precept of mere
nance or Nature, he is worse than any honest Infidel, 1 Tim. v. 8.

Provision. Fathers provoke not your Children to wrath against you, by
 a harsh and austere Government of them, but rule them
 with Love and Gentleness; and bring them up in the nurture

Religious and admonition of the Lord. And ye Children, on the other
education. side, * obey your Parents in the Lord, for this is right,

* Col. iii. † Honour your Father and Mother, that it may be well with
 you, Ephes. vi. 1, 2, 3, 4. Which Precepts are of the

xv. 4. number

number of those, which he imposes on them as parts of their *Obedience walking as Children of the light, and proving what is acceptable unto the Lord, chap. v. 8, 10.* *on the Childrens side.*

If any man have Children or Nephews, let them first learn to shew piety at home, and requite their Parents, for this is good and acceptable to God. But if any man provide not for his own, especially those of his own house or Family, as Parents are in the first place, he hath denied the Faith, and in his unnatural actions, is worse than an honest Infidel, 1 Tim. v. 4, 8. *Honour. Requiring their Parents.*

And thus are all the Laws of this relation likewise established in the greatest strictness, and our obedience to them is made plainly necessary to our bliss and happiness.

And as for the particular Laws of *natural affection*, and *communicating upon occasion to each other of their Substance*, in the relation of *Brethren and Sisters*; they are proved to be necessary in the proof of the former: For the same places, which require them in that relation, require them in this also. *Laws in the relation of Brethren and Sisters. Laws in the relation of Masters and Servants.*

And then, as for the Particulars of the last relation, *viz.* that of *Masters and Servants*; they are of equal necessity with all the foregoing.

If any man provide not for his own house, whereof Servants are one part, he hath denied the Faith, and is worse than an Infidel, 1 Tim. v. 8. *On the Masters side, Maintenance.*

Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven, who will punish your unequal dealing towards them, Col. iv. 1. If ye despise the cause of my man-servant, or of my maid-servant, when they argue in their own defence, and contend with me; what then shall I do when God rises up? and when he visiteth, what shall I answer him? Job xxxi. 13, 14. *Just and equal Government.*

*Thou shalt not oppress an hired Servant that is poor and needy, whether he be of thy Brethren, a Jew, or a Stranger, of the Gentiles. At his * Day thou shalt give him his hire, neither shall the Sun go down upon it; for he is poor, and setteth his heart upon it, Deut. xxiv. 14, 15. † Weep and howl, O ye rich men, says S. James, for the miseries that shall come upon you; for behold the hire of the Labourers, who have reaped down your Fields, and which is of you kept back by fraud, crieth against you, and the Cries are entered into the ears of the Lord, who hearkens to them, and in great Justice will one Day avenge them, James v. 1, 4.* *Punctual payment of the wages of the Hireling. * Lev. xix. 13. † Jer. xxii. 13.*

Religious instruction. *Ye masters do the same thing (viz. good, whether to their Bodies, in providing for them, or to their Souls, in religious instruction, with a good will, in expectation of a reward from the Lord) to your Servants, forbearing threatening; knowing that your Master also is in Heaven, who has threatened you if ye neglect this necessary Duty, neither is there any respect of persons with him, Ephes. vi. 8, 9.*

On the Servants side, Honour. *Let as many Servants as are under the Yoke, count their own Masters worthy of all honour, that the name of God be not blasphemed, as certainly it would upon their contrary practice. And if any man teach otherwise, he is proud, knowing nothing, 1 Tim. vi. 1, 3, 4.*

Obedience. *Servants, obey in all things your Masters according to the Flesh; not with eye-service, but in singleness or sincerity of heart, without Fraud or double dealing, as persons fearing God. And whatsoever you do, do it heartily, as to the Lord, not to men; knowing that of the Lord you shall receive the reward of the inheritance for such your obedient practice; for, in thus serving them, you serve the Lord Christ, Col.*

Reverence. *iii. 22, 23, 24. Servants obey your Masters, with fear and trembling; not with eye-service, as Men-pleasers, but from the heart, with good-will, doing service as to the Lord, who demands this of you, and not only to men; knowing that whatsoever good or ill in this particular any man doth, the same shall he receive of the Lord, Ephes. vi. 5, 6, 7, 8.*

Observance. *Exhort Servants to be obedient to their own Masters, and to please them well by all manner of observance in all things, either as to their Reputation in vindicating it, when 'tis injured, or concealing such defects as would stain or sully it, or their other Interests, shewing all good fidelity. For the Grace of God, which brings salvation, hath appeared to all Men, teaching them, as ever they hope to be saved by it, That denying all ungodliness and worldly lusts, whereof the contrary practices to these are the effect and off-spring, they should live soberly, &c. Tit. ii. 9, 10, 11, 12, 13. And moreover, these Precepts are part of that sound Doctrine, which Titus is required to speak, v. 1. in opposition to their Doctrine, who, in the Verse before, are said to be abominable, disobedient, and to every good work reprobate.*

Servants be subject to your own Masters, with all fear or reverence; not only to the good and gentle, but also to the hard or hasty and froward. For this is thank-worthy, if for Conscience towards God you patiently endure grief, suffering wrongfully. This is acceptable to God, and likewise necessary

for

for you; for even hereunto were you called, that you may be like to *Christ*, who has left you an example of such patient suffering for this end, that you might follow his steps, 1 Pet. ii. 18, 19, 20, 21, &c.

And thus are all the particular Laws of this last relation, imposed in the same strictness of Obligation; and under the same severe sanction with all the rest that went before.

And as for the Law of *Baptism*, and of the *Lord's Supper*, and of *Repentance* and Amendment whensoever we fail in any of the former, which are all the commanding Laws yet remaining; their necessity will appear from the Scriptures following.

Except a man be born again of Water as well as of the Baptism: Spirit, he cannot enter into the Kingdom of God, says *Christ* to *Nicodemus*, John iii. 5. And when *Christ* sends his Apostles out to preach to all the World, the Doctrine which he commissions them to declare is this, *He that believeth and is baptizeth, shall be saved*, Mark xvi. 16.

Take, eat, this is my Body; Do this in remembrance of Lord's me. For as often as you eat this Bread, and drink this Cup, Supper. you do shew forth the Lord's death, which you must do, till he come the second time to judge us, and to punish all impenitent Transgressors, as well of this, as of all his other Precepts, 1 Cor. xi. 24, 25, 26. And this Command, he further says, *he received of the Lord to deliver them*, v. 23. And for the fuller proof of the necessity of this Sacrament, that is very remarkable, which as some have observed, the Jewish Doctors have taken notice of, viz. that whereas God forbade twenty-three things under pain of being cut off from the people, to them who committed them; yet in the whole Old Testament there are but two things commanded under that penalty, to those who should neglect them; and they are *Circumcision* and the *Passover*, which are Types and Figures of and answer to our two Sacraments, *Baptism* and the *Lord's Supper*. And for that necessity particularly of the *Passover* among the Jews, which answers to the *Eucharist* among us Christians, where, as the Apostle says, *Christ our Passover is sacrificed for us*, 1 Cor. v. 7. we have a plain Text at the institution of it, *Exod. xii. Whosoever, in the Feast of the Passover, eateth leavened bread from the first Day to the seventh Day, that soul shall be cut off from Israel*, v. 15.

Repentance and remission of sins thereupon, is commanded to be preached to all Nations, Luke xxiv. 47. And as *Christ* once ordered, so his Apostles practised. Repent, says S. Peter in his

his first Sermon, *and be baptized for the remission of sins*, Acts ii. 38. But without this, there is no mercy for any wilful Offenders; for *except you repent*, says our Saviour, *you shall all perish*, Luke xiii. 3.

And thus we have seen of all the *commanding Laws* particularly, that our obedience to every one of them is plainly necessary to our salvation. They are that Rule, which God has fixt to measure out to us either *Life* or *Death*, and which at the last Day we must all be eternally *acquitted* or *condemned* by.

F I N I S.



THE WAGES of SIN,

A N D

Broad Way to DESTRUCTION.

PART II.

Sins opposite to the foregoing are as follows.



HE works of the Flesh are manifest, saith S. Paul, which are adultery, fornication *, uncleanness, lasciviousness †, drunkenness, revelling, emulation, of the which I tell you, that they who do such things, shall not inherit the

Kingdom of God. And besides these, if we live in the Spirit, without which there is no hopes of happiness, Rom. viii. 6. let us not be desirous of * vain glory, provoking one another, Gal. v. 19, 20, 21, 25, 26.

Neither the effeminate, or who suffer themselves to be unnaturally abused, nor the abusers themselves with mankind, nor extortioners, or ravishers, and men who commit * rapes, shall inherit the Kingdom of God, 1 Cor. vi. 9, 10.

But the fearful and soft, the abominable, or abusers of themselves with mankind, and whoremongers, shall have their part in the lake which burneth with fire and brimstone, which is the second death, Rev. xxi. 8.

Let not filthiness nor foolish or * obscene talking, nor jesting in filthy jests be so much as named among you. For this ye know, that no whoremonger or covetous man, &c. hath any inheritance

Lasciviousness.

* Matt. v. 28, Drunkenness. Revelling. Emulation.

30. † Luke xxi. 34.

Vain glory. * Prov. xxvii. 2.

Clem. Rom. i. Ep. ad Cor. chap. xxx.

* Cor. v. 11. and vi. 10. Effeminate.

Sodomy. Ravishers. Fearfulness.

* Col. iii. 8. Whoredom. Filthiness.

Obscene Jestings. *in the Kingdom of God, and of Christ. Let no man deceive you, for these things sake cometh the wrath of God upon the Children of disobedience, Ephes. v. 3, 4, 5, 6.*

Covetousness. *In the last Days perillous times shall come, for men shall be*

Carnality. *lovers of themselves, or of their own * Flesh, * Rom. viii. 6, 18.*

Covetousness. Pride. *covetous, proud, Boasters, or arrogant, incontinent, high-minded, or enormously haughty*

Arrogance. *in behaviour, or insolent, lovers of pleasures*

Incontinence. *more than lovers of God, or † sensual, having*

Haughtiness. *a form of godliness, but denying the power thereof: from such turn away, for they are men of corrupt minds, and reprobate concerning the faith, 2 Tim. iii. 1, 2, 3, 4, 5, 8.*

Insolence. *Being filled with Covetousness, Backbiters, Boasters, or*

Sensuality. *arrogant, which in the judgment of God are worthy of death, Rom. i. 29, 30, 32.*

Backbiters. *The Servant, that shall begin to eat and to drink with the*

Gluttony. *drunken, shall have his portion appointed with Hypocrites, in the place where there shall be weeping and gnashing of teeth, Mat. xxiv. 49, 51.*

Voluptuousness. *Many are enemies of the Cross of Christ, whose God is*

Worldliness. *their Belly, which they carefully serve in voluptuous eating, who are altogether † worldly, and mind earthly things,*

† James v. 5. *whose end is destruction, Phil. iii. 18, 19. Ye have lived in*

pleasure on the earth, and have been wanton; or ye have

lived deliciously, and fared luxuriously: Ye have nourished

or fed your hearts as men use to do Cattle which they intend for the Shambles, against, or in a day of slaughter.

Weep therefore, and howl for the miseries that shall come upon you, James v. 1, 5.

Ambition. *Love not the world, nor covet and ambitiously pursue the rich and splendid things of the world. But if any man do love the world, the love of the Father is not in him, 1 Joh. ii. 15.*

Blessed is he, who shall not be offended in me, or not scandalized and turned out of the way and profession of my

Religion, through any difficulties or persecutions that

Refusing of the Cross. *befall him in it, Matth. xi. 6. For he who will save his life in this world, by fleshly policy and wicked compliances against his Duty, shall lose it in the world to come; but whosoever shall lose his life, or other temporal enjoyments for my sake, or for an honest owning of my*

Laws and Religion, that same man shall find it, Matth. xvi. 25.

Impiety. *And*

And

And for the prohibitions of the second Class, impiety, * Exod. we have their penalty expressed in the Texts ensuing. xx. 4, 5.

The works of the Flesh are manifest *, idolatry, witchcraft, of which I tell you, that they who do such things shall not inherit the Kingdom of God, Gal. v. 19, 20, 21. Idolatry. Witchcraft.

But the † unbelievers, and sorcerers, and idolaters shall have their part in the lake which burns with fire and brimstone; which is the second death, Rev. xxi. 8. † Mark xvi. 16. Unbelief. Sorcery.

The wicked man hath said in his heart, God hides his face * Psal. he will * see what men do, and therefore he will not require an account of it, But thou Lord dost behold mischief and Denying spite, and that too to punish and requite it with thy hand, Prov. Psal. x. 11, 13, 14. ixiv. 5, 7.

Being haters of God, without † understanding or foolish, † Mark which in the judgment of God are worthy of death, Rom. vii. 22. Tit. iii. i. 30, 31, 32.

In the last days perilous times shall come, for men shall be * 3. Blasphemers, unthankful, unholy, heady; and these are Hating men of corrupt minds, and reprobate concerning the faith, Fool- 2 Tim. iii. 1, 2, 4, 8. isness.

They that despise and dishonour me, shall be lightly sat by, * Mat. xv. 19, 20. 1 Sam. ii. 30. Blasphemy.

Because thou hast no zeal for me, but art lukewarm, Unthank- and neither hot nor cold; I will spew thee, as men do warmfulness. water, which the Stomach loathes and nauseates, out of Headiness. my mouth, Rev. iii. 16. If we deny him, he also will deny Dishonour. us, 2 Tim. ii. 12. And our being ashamed of, and not Want of owning and maintaining him and his Religion, although it be at a time when impiety is barefaced, in an adulterous and sinful Generation, is interpreted by him for such damnable denial of him. For what is called denying me and my words, Matth. x. 33. is upon another occasion repeated in St. Mark, and expressed by being ashamed of them, Mark viii. 38.

Ye have heard that it hath been said in old time, Thou shalt Perjury. not forswear or † perjure thyself, but shalt perform unto the † Deut. Lord thy Vows. But in addition to this I say unto you, v. 11. Swear not at all in your common * converse, but let your * Jam. v. communication or ordinary discourse be yea, yea, and nay, 12. nay; for whatsoever is more than these, cometh of evil, Common swearing. Matth. v. 33, 34, 37. And these Precepts are of the number of those, whereof Christ had expressly said, ver. 19. He who breaks the least of these Commandments, shall be least or none at all in the Kingdom of Heaven.

Disobedience.

The Law, with its terrors and severe sanctions, is not made for a righteous man, who would do what it requires without them; but for the lawless and disobedient, for ungodly, for unholy and prophane, for perjured persons, that by means of its dreadful punishments, it might either fright them from sinning, or take vengeance on them after they should have sinned against it, 1 Tim. i. 9, 10.

● 1 Cor.

Wo unto him that strives, through * contumacious and repining carriage, with his Maker, Isa. xlv. 9.

Contumacy.

And for the necessity of observing the prohibitions of the third Head, injustice towards men, take these places:

Injustice.

The works of the Flesh are manifest, Adultery, Murder; of which I tell you, that they who do such things shall not inherit the Kingdom of God, Gal. v. 19, 21.

Adultery.

Murder.

Covetousness.

Deceit.

Perfidy.

Circumvention.

Oppression.

† 1 Pet. ii.

1, 2, 3.

Being filled with all unrighteousness, covetousness, deceit, covenant-breakers, or perfidious, who in the judgment of God are worthy of death, Rom. i. 29, 30, 31, 32.

This is the will of God, That no man go beyond and defraud his Brother in any matter, or way whatsoever, whether it be extortion, oppression, or plain † cozenage; for the Lord is the avenger of all such, as we also have forewarned you, and testified, 1 Thess. iv. 3, 6.

Stealing or thievery.

Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither thieves, nor covetous shall inherit the Kingdom of God, 1 Cor. vi. 9, 10.

Slander.

In the last Days perilous times shall come; for men shall be Truce-breakers, false Accusers, or Slanderers and Calumniators; from such turn away, for they are men of corrupt minds, and reprobate concerning the faith, 2 Tim. iii. 1, 2, 3, 5, 8.

* Lev.

xxv. 14.

Luke

xviii. 11.

Extortion.

† 1 Pet. ii.

12. Lying.

Uncharitableness.

* 1 Tim.

vi. 4, 5;

Maliciousness.

† Mat. vi.

14.

Out of the heart proceed thefts, false witness, murders; these defile or pollute the man, and so exclude him from Heaven, where nothing can ever enter that is unholy and unclean, Matt. xv. 19, 20.

Thou hast greedily gained of thy Neighbour, by * extortion, therefore I have smitten my hand at thy dishonest gain. Can thy heart endure, or thy hands be made strong in the day when I shall deal with thee? Ezek. xxii. 12, 13, 14.

All † Lyars shall have their part in the Lake which burneth with fire and brimstone, which is the second death, Rev. xxi. 8.

And as for all the particulars of uncharitableness, we have their sanction in these scriptures following:

Being

Being filled with wickedness, maliciousness, full of envy, Wicked-malignity, whisperers, back-biters †, despightful; or con-
tumelious, implacable, unmerciful; who in the judgment of Envy.
God are all worthy of death, Rom. i. 29, 30, 31. Malignity.

Recompence to no man evil for evil, avenge not yourselves; but rather, instead of that, give place unto wrath, Rom. xii. 17, 19. For if ye forgive not, but revenge upon men their trespasses; neither will your heavenly Father forgive you your trespasses, Mat. vi. 15. Deal thus therefore with your enemies, not rendering evil for evil, or railing for railing; but contrarywise blessing or benediction, knowing this That Revenge hereunto are ye called in Christianity, to inherit from Christ's example this Virtue of blessing or speaking well of them, who revile you. And this is no indifferent thing. For he that will love life, and see good days, must thus refrain his tongue from evil, 1 Pet. iii. 9, 10. Enemies. Mat. v. 22. Bitterness. Anger. Wrath. Clamour.

Let all bitterness and anger, and wrath or hatred, and clamour or brawling, and * evil speaking, be put away from you, with all malice, Ephes. iv. 31. And that if you have been taught as the truth is in Jesus to put off the old man, and to put on the new, ver. 20, 21, 22, 24. • 1 Pet. ii. 1, 2, 3. Evil-speaking. Malice.

Exhort and rebuke with all authority, and let no man despise thee (lest in doing so he be judged as a Despiser of Christ also, Luke x. 16.) Put them in mind to speak evil of no man, to be no Brawlers or Quarellers; but gentle, shewing all meekness, opposite to surliness, unto all men, Tit. ii. ult. Surliness. & Chap. iii. 1, 2.

In the last days perilous times shall come; for men shall be unthankful, fierce, Despisers and Haters of those that are good. From such turn away, for they are men of corrupt minds, and reprobate concerning the faith, 2 Tim. iii. 1, 2, 3, 5, 8. Despising good men.

Charity suffers long before it be provoked, and so is not hasty to punish; and is also kind or courteous, and so not uncourteous. Charity is not puffed up, doth not swell and exalt itself above others in stateliness or difficulty of access and uncondescension, but is condescensive and affable; doth not behave itself unseemly or contumeliously; seeks not her own praise or pleasure at other mens loss or shame, and therefore neither mocks, nor upbraids, nor reproaches any; is not provoked easily, or not unto the height, but mixes meekness with anger in exacting punishment; which is opposite to rigour; thinks or imputeth no evils or

Rigour. vices to men, who are guilty of them, in railing and reproach, but kindly overlooks or lessens them as we are wont to do with persons whom we love; rejoiceth not in evil, and least of all in the highest sort of it, iniquity of men, 1 Cor. xiii. 4, 5, 6. And without this Charity, all

Rejoicing in evil. other things whatsoever will at the last Day profit nothing, v. 3. *The works of the flesh are manifest, which are hatred, envying, variance or * debate, Gal. v. 19, 20, 21.*

Variance or Debate. *Be not deceived, no revilers shall enter into the Kingdom of God, 1 Cor. vi. 9, 10. I write unto you, that if any Christian Brother be a railer, to excommunicate him, and with such an one to use no conversation, no not so much as to eat, 1 Cor. v. 11. And our Lord himself hath determined whatsoever you shall bind by excommunication on earth shall be bound also in Heaven, Mat. xviii. 18.*

Censoriousness. Judge not, or be not forward to pass undervaluing and censorious judgments upon what other men do or say, that you be not judged. For with what Judgment you judge others, you shall be judged yourselves, both by God and Men, who will repay you in your own kind, Mat. vii. 1, 2. Which Precept we must note moreover, is one of those whereof Christ affirms, That *whosoever breaks the least of them shall be least in the Kingdom of Heaven, Chap. v. 19. Make not yourself a Judge to censure, and give Sentence against any one, and you shall not have Sentence given against you.*

Uncharitableness in Alms. At the Day of Judgment Christ will say unto the uncharitable, Depart from me ye cursed into everlasting fire. *For in my poor Members I was hungry, and you gave me no meat: thirsty, and you gave me no drink; naked, and you gave me no cloaths; a Stranger, and you were unhospitable, and took me not in. For in as much as ye refused it, and did it not to the very least of these, ye did it not to me, Mat. xxv.*

Scandalizing weak Brethren. *41, 42, 43, 45. Wo unto the World because of offences or scandals; for it must needs be that offences come, but wo unto that Man by whom the offence or scandal cometh, Mat. xviii. 7.*

Discord. And as for all the prohibiting Laws under the sin of discord, their penalty is expressed in these places:

Emulation or provoking one another. *The works of the flesh are manifest, which are these, hatred or enmity, variance, emulation, strife or contention, Strife or contention, seditions or divisions, heresies, envyings; of the which I tell you, that they who do such things shall not inherit the Kingdom of God, Gal. v. 19, 20, 21. And if we live in the*

the Spirit, let us not be desirous of vain-glory, provoking one Schism: another, y. 25, 26.

Mark those which are turbulent and contentious, or cause Unpeace-divisions and offences among you, contrary to the Doctrine ableness which you have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ; Rom. xvi. 17, 18. Whereas there is among you strife and divisions, are ye not carnal? 1 Cor. iii. 3. And what the punishment of that is, we are told in plain terms, for to be carnally minded is Death, Rom. viii. 6, 13.

Study so as to be ambitious of it, to be quiet, which directly forbids all unpeaceableness, and to do your own business, not * busying yourselves in other Men's Matters. * 2 Thess. Which are of the number of those Commands, that were iii. 11, 12 given them by the Lord Jesus; so that he who despiseth them, 1 Pet. iv. despiseth not Men, but God, 1 Thess. iv. 2, 8, 11. 15.

Thou shalt not go up and down as a Tale-bearer among thy People: I am the Lord, to judge and punish any Man that doth, Lev. xix. 16. Busy-bodies. Tale-bearing.

I fear when I come, there will be found among you debates, tumults; and I shall be forced to bewail many, or excommunicate them with mourning over them, as over a Dead Body at a Funeral, which was the custom of the Apostles times, 2 Cor. xii. 20, 21. Tumults. the relation of Subjects

And as for the prohibitions in the particular relation of Subjects to our Sovereign Princes, their sanction is expressed in the Texts ensuing. to our Sovereigns. Dishonour.

The filthy Dreamers who despise dominion, which implies both Dishonour and Irreverence of it, and speak evil of Dignities, were before ordained to condemnation, Jude iv. 8, 9. Irreverence. Speaking evil of Dignities.

Let every Soul be subject to the higher Powers; for they that resist, and rebel against the Men in power and authority, shall receive to themselves damnation. Render therefore, in fear of that penalty, Tribute to whom Tribute, and Custom to whom Custom is due, Rom. xiii. 1, 2, 5, 6, 7. Resisting Powers. Rebellion. Refusing

Submit yourselves to every Ordinance of Man, and be obedient to it, for the Lord's sake, from whom you shall receive a severe recompense of all your Disobedience; whether it be to the King himself as supreme, or unto lower Officers and deputed Governors, as unto those who are sent by him, 1 Pet. ii. 13, 14. Tribute and Taxes. Disobedience. Traitors. Laws in

In the last Days, perilous times shall come, for Men shall be fierce, traitors, &c. from such turn away, for they are Men of People of Pastors.

of corrupt Minds, reprobate concerning the faith, 2 Tim. iii. 1, 4, 5, 8.

Dishonour. And as for the particular prohibitions, in the relation of people to their *Bishops* and *Pastors*, their penalty is the same with the others already mentioned.

Irreverence. *He that despiseth you,* (either your Persons, by dishonour, evil-speaking, mocking, setting you at nought for your work's sake; or your Message and Commands, by Disobedience;) in God's account *despiseth me* also, whose Messengers and Ambassadors you are; and in like manner *he that despiseth me, despiseth him* withal *who sent me,* Luke x. 16.

Mocking. *Do you not know, that they which minister in the Jewish Worship and Temple about holy things, live of the maintenance of the Temple? And that they which wait in sacrificing at the Altar, are Partakers of some portion of the Sacrifices with the Altar; Even so hath God ordained amongst us, like as he did among them, that they who preach the Gospel should for that have a due maintenance and livelihood, and * live of the Gospel. And say I this as a Man,*

Setting them at nought for their works sake. Disobedience. *only from common reason, equity, and custom; or saith not God, by a peremptory way of Command in the Law, the same also? For there it is written, Thou shalt not muzzle the mouth of the Ox, which treadeth out the Corn. Which is said not for the Oxen alone, but for our sakes no doubt, that we might not grudge the Labourer his hire, 1 Cor. ix. 8, 9, 10, 11, 13, 14. And as he who should despise this Law under Moses, could not escape death; so much less can we, since Christ has made it one of his Laws, if we despise it now, Heb. ii. 2, 3.*

Gal. vi. 6. *Thou that sayest a Man should not steal, dost thou steal? Thou that abhorrest Idols, dost thou commit sacrilege? By of Husband such scandalous Sins as these, the name of God is blasphemed and Wife. among the Gentiles through you, as it is written, &c. Rom. ii. 21, 22, 24.*

Mat. x. 10. *And as for the prohibitions in the relation of Husband and Wife, their sanction is the same also.*

1 Tim. v. 17, 18. *No Man ever yet hated his own Flesh, so as to be estranged to it, or unconcerned for it, or not to bear with its infirmities, but by rubbing upon every sore place to vex and provoke it; or not to hide and conceal its weaknesses, but to publish and discover them. And as unnatural is this usage between Man and Wife, for they two are one flesh, Ephes. v. 29, 31. Which prohibition of hatred be-*

Sacrilege. *tween*

Laws in the relation of Husband and Wife.

Unconcernedness.

Estrangedness.

Not bearing each others infirmities.

Provoking one another.

tween Man and Wife, as between a Man and his own Flesh, it set down as a necessary part of *ceasing to be darkness, and becoming light in the Lord*, v. 8.

No Adulterer shall inherit the Kingdom of God, Gal. v. *Adultery*. 19, 21.

Husbands love your Wives, and be not bitter or passionate, On the uncomplying, and imperious, against them. And this you Husband's must do, as you would be accounted the holy and elect offside, Impetuousness. God, Col. iii. 12, 19.

He that provides not convenient maintenance, especially Uncompliance for his own house, whereof the Wife is the chief Member, hath denied the Faith of Christ, and is worse than an Infidel, Not maintaining his 1 Tim. v. 8.

Teach Wives to be obedient to their own Husbands, lest if Wife. they disobey them, the Word of God, or the Christian Religion, be blasphemed for such Disobedience of Women that Disobedience of the profess it, Tit. ii. 5. Wives.

And as for the prohibitions in the relation of *Parents and Children*, what their sanction is, these places will inform us. *Law in the relation of Parents and Children.*

*In the last days, perilous times will come; for Men will be without * natural affection, disobedient to Parents; from such turn away, for they are People of corrupt minds, and reprobate concerning the Faith, 2 Tim. iii. 1, 2, 3, 5, 8. *Ro. i. 31, 32, Want of natural affection.*

They who provide not for their own house, and especially Disobedience in for so near a part of it as their own Children are, have denied the Faith, and are become worse than Infidels, Children. Parents not 1 Tim. v. 8.

Fathers provoke not your Children to wrath and hatefulness of you, by a rigorous and harsh Government of them, but bring them up in the nurture and admonition of the Lord, Ephes. vi. 4. which is a part of those Precepts, them to the Obedience whereof is necessarily required to our being accepted as Children of the Light, Chap. v. 5, 8. anger.

*He that * Curseth, by reproaching and publishing the education. shame of his Father and Mother, shall surely be put to death, *Prov. xx. Exod. xxi. 17. 20. Gen.*

The eye that mocketh at his Father, and despiseth to obey ix. 22, 25. his Mother, although the offence be not come so far as Reproaching words, but is only a scornful and contemptuous look, a jeering and abusive countenance; the Ravens of the valley Contempt shall pick it out, and the young Eagles shall eat it, Prov. and mock- xxx. 17, ing them.

Robbing
them.

He that robbeth Father, and Mother, and saith it is no Transgression, but an innocent action, in regard he takes nothing but what either is, or one day will be his own; the same is the Companion of a destroyer, i. e. he deserves to die as well as a Murderer, Prov. xxiii. 24.

Contuma-
cious.

If a Man have a stubborn or contumacious and rebellious Son, who will not obey the voice of his Father or Mother when they have chastened him; let them bring him to the Elders or Rulers of his City, and to the Gates, (wherein were the Courts of Judicature) of his place, and let him be stoned to death, Deut. xxi. 18, 19, 20, 21.

Love in
the relation
of Bre-

And as for the prohibitions, in the relation of Brethren and Sisters, we have their penalty established in these words:

Without
natural
affection.

Without natural affection, who in the judgment of God are worthy of death, Rom. i. 31, 32.

Want of
natural
affection.

He that provides not for his own, is worse than an Infidel, 1 Tim. v. 8.

Love in
the relation
of Masters

And as for the prohibitions in the last relation, viz. that of Masters and Servants, their sanction is expressed in the places following:

On the
Masters
side, in

Masters give unto your Servants that which is just and equal, knowing that you yourselves also have a Master in Heaven (who will recompence your injustice, rigour, and unequal Government of them upon your own heads, as Christ hath plainly shewed us in the Parable of the Servants, Matt. xviii. from v. 23. to the end of the Chapter) Col. iv. 1.

in com-
manding.
Unequal
Govern-
ment of
them.

Masters, love your Servants, forbearing threatening, and what is near akin to it, opprobrious language or railing; knowing that your Master also is in Heaven, who, in judging and punishing such offences as these, is no respecter of persons, Ephes. vi. 9.

Immode-
rate

If any Man provide not for his own house or Family, whereof his Servants are one part, he is worse than an Infidel, 1 Tim. v. 8.

Railing at
them.

Weep and howl, O ye rich Men, for the miseries that shall come upon you. For the hire of the Labourers, which is of you

Not main-
taining
them.

kept back by fraud, cryeth against you for vengeance, and the Cries are entered into the ears of the Lord, who will most severely punish this injustice, James v. 1, 4.

Defraud-
ing the
hireling of
his wages.

Exhort Servants to be obedient to their own Masters, and not to be unobservant of them, but to give all diligence to please them well in all things, Not answering again, not purloining;

purloining; not being false or unfaithful in any matter, but shewing all good fidelity. These things speak and exhort with all authority, let no man dare, under the pain of God's high displeasure, to despise thee, Tit. ii. 9, 10, 15. which things, amongst others, he is bid to teach, in opposition to some who vented contrary Doctrines, who upon the account of those Rules, which they gave their Followers opposite to these, are called abominable, disobedient, and to every good work reprobate, Chap. i. 16.

Let as many Servants, as are under the Yoke, count their own Masters worthy of all honour, and not despise and dishonour them by their irreverent behaviour, publishing their faults and wounding their reputation; that the Name of God, and the Christian Doctrine, be not blasphemed or evil spoken of through the contrary usage. If any man teach otherwise, he is proud, knowing nothing, 1 Tim. vi. 1, 2, 3, 4.

Servants obey your Masters, not with eye-service, but heartily and in singleness or simplicity of heart without acting double, viz. something whilst their eye is over you, but nothing when it is off you; which you are bound to do, not only out of a dread of your Master's anger, but as fearing God, who will be sure to punish you, although your Master should not take notice of you, Col. iii. 22.

Servants be not stubborn and contumacious, but subject to your Masters with all fear and reverence; and that not only to the good and gentle, or equitable and moderate, but also the hasty and morose or froward. For if when you do well and suffer for it, you yet take it patiently; this truly is thank-worthy and acceptable to God. And indeed hereunto are you called in Christianity, to suffer many times unjustly, but still with patience, as Christ did, that hereafter you may reign with him also, 1 Pet. ii. 18, 19, 20, 21. These shall go away into everlasting Punishment, but the righteous into Life eternal. Matt. xxv. 46.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are penitent; create and make in us new and contrite Hearts, that we worthily lamenting our Sins, and acknowledging our Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, through Jesus Christ our Lord. *Amen.*

O Lord

O Lord, we beseech thee mercifully hear our Prayers; and spare all those who confess their Sins unto thee; that they whose Consciences by Sin are accused, by thy merciful Pardon may be absolved, through Christ our Lord. *Amen.*

A SOLILOQUY for a PENITENT.

WHY art thou so heavy, O my Soul, and why art thou so disquieted within me? The God whom thou servest is full of Compassion, plenteous in Goodness and Truth: He would not that any should perish; but that all should come to Repentance. Thy Duty is great, but be not discouraged, thou hast Omnipotence to help thee, and Heaven for thy Wages. Thy Sins are many, and whose are not? but thy Joy and rejoicing is, that Christ Jesus came into the World to save Sinners greater, as well as less than thee. Why hath Sorrow, or Doubt, or Fear filled thy Heart, as if God's Threats were true, and his Promises all a Lie; O put thy Trust in God; in thy heavenly Father's Mercies, in Christ thy dear Redeemer's Merits. Repent, be converted, and thou mayst be assured that thy Sins shall be blotted out. See Ezek. xviii. from v. 20. Heb. Chap. 9.

POSTSCRIPT.

SH EWING

In Fourteen RULES,

What you are to do to be saved : And, how to know whether you are in a State of Salvation or not.

R U L E I.

K E E P your Hearts with all Diligence ; for out of them are the Issues of Life ; And to which may be added of Death also : For, to be carnally minded is Death ; but, to be spiritually minded is Life and Peace.

R U L E II. Consider the Scriptures, what they command and forbid, whole Will and Word they are, and by what Promises and Threats they are enforced ; and let your Wills be formed and duly influenced by Reflections and Inferences agreeable thereto.

R U L E III. The Favour of God, the Satisfaction of a good Conscience, and the Joys of Heaven, being of all Things most desirable ; and on the contrary, the Displeasure of God, the Lashes of a guilty Conscience, and the Torments of Hell, being of all others the worst of Evils : These Truths you are to consider, and press upon your Minds, 'till you firmly believe them, and feel in yourselves, such Fears, Hopes, and Resolutions, as by the Co-operation of God's Grace may enable you to withstand the strongest Temptations.

R U L E IV. Before you think yourselves sufficiently resolved to engage in a Christian Course, look beyond the easier Tryals of Christianity ; consider what Temptations Difficulties and Dangers its Professors must encounter : For Resolutions loosely and hastily taken up, and not formed with Expectation of meeting with frequent and severe Tryals, must through Surprise be often broken.

R U L E V. That your Intentions may be fixed upon right Ends, do all in the Name of the Lord Jesus; do all to the Glory of God; trust not to Resolutions grounded wholly on any Impulse of Nature, Fancy, or Passion; for in Affliction, such Resolutions will rather deceive than support and profit You.

R U L E VI. Take Care that your Action be lawful, as well as your Intention good; for God will never accept a willful Sin upon any Account, neither for the Good proceeding from Sin, after its Commission, nor for the good Intention, which the Sin itself proceeds from; if you rob one Man to relieve another, your Alms will not atone for your Theft; or, if you lengthen your Prayers, with Design to deceive, your Devotions will not sanctify your Injustice.

R U L E VII. Let your Intentions to obey be extended to the Observance of every Duty, whether of Precept or Prohibition; for, as all are enjoined by the same Lawgiver, enforced by the same Sanctions of future Rewards and Punishments, there is no more Reason for the Exception of one than of another, or of any than of all.

R U L E VIII. When you are suddenly tempted, and have not Time to recollect the particular and general Motives on which your Resolution to withstand such Temptation was grounded, call to Mind the Strength and Firmness which attended such a Resolution when made; this will have the same Influence on your Wills as a more perfect Recollection might.

R U L E IX. Take Care to rise by Repentance, as soon as you find yourself fallen by the Omission of any Duty, or by the Commission of any Sin; for Sin gathers Strength by every Purpose of continuing in it.

R U L E X. Your Repentance should reach as far as the Fault; if you have intended to Sin, but for want of Power or Opportunity could not, your Repentance is to reach to that Intention. If you Sin without intending it, and after Commission of it, know you have sinned, your Repentance concerns the Fact, not the Intention: If you Sin,

Sin, and intend it, you are to repent of the Intention and the Fact also.

RULE XI. Think it not consistent with a State of Salvation, that you Sin with the greatest Reluctance; for if it be with Reluctance, it must be knowingly; if knowingly, it must be willingly; if willingly, you must in your Wills be the Servants of Sin: If you die with Purposes of continuing in Sin, you die in Impenitence; in which State you have no Promise of Pardon or Acceptance.

RULE XII. Keep constant watch over your Wills, because you are accountable to God for what you would do as well as for what you have done: He gives Laws to the Soul as well as to the Body; and will reward and punish your Intentions, though you may have no Opportunity or Power to commit them.

RULE XIII. Never suffer yourselves to continue under any Prejudice, or in any Ignorance, when you may inform yourselves better. For, though involuntary Ignorance, or invincible Passions may excuse the Sins committed through them; yet, all such Causes of Sin, as you designedly permit to govern you, are in themselves sinful, and therefore cannot excuse the Sins which they occasion.

RULE XIV. Be well informed in what Measures, and in what Instances you are resolved to live. Soberly, Righteously, and Godly, and wherein you are not; because your Hopes of Heaven, and Fears of Hell, chiefly turn upon the State of your Wills therein: If you form your Hopes and Fears from the Temper which you are in at any particular Time, the Rule is uncertain, because the Temperament of your Bodies at that Time may be unalterable: If you form them on your Actions, this likewise may deceive you, because, when your Actions are Involuntary, they are neither Sin nor Duty, nor do they any Way determine or alter your State, as to Salvation or Damnation. But, when your Hopes and Fears are grounded on the State and Nature of your Wills, they are built as on a Rock; for, what your Wills choose as right, or refuse as wrong, will be binding in

in Conscience, and be found to have its Weight in justifying or condemning you in the Day of Judgment; but, before you can judge of your future Condition by the State of your Wills, you must be sure to do nothing with Design to render your Actions involuntary, as is more particularly cautioned against in the foregoing Rule. Your Hopes of Heaven are not to be grounded upon the certain Knowledge, whether your Resolutions will prove prevalent or not, but upon the Sincerity of your Intentions to keep all God's Commandments, without exception of any; for whether your Resolutions will prove prevalent or not will always remain a Doubt, 'till their Tryals are over; what you intend to do you may be assured of as well in Religious Life as Civil; it is as much the Office of your Minds to inform you what your Wills are, as what your Judgments or Memories are; that is, what you intend to do, as well as what you believe or disbelieve, remember or have forgot.

IT may sometimes be doubtful in what Sense God's Commandments are to be understood; but it can never be doubtful to you how far you intend to keep or break them, according to the Sense which you put upon them: What your Intentions are in this Point may be as clear to you as your own Thoughts; for Intentions are but Thoughts, and answerable to your Faith, together with the clearness extent and sincerity of your Intentions, may be formed, weaker or stronger, your Hopes of Heaven, or Fears of Hell.

F I N I S.

T H E
I N D E X

OF THE

F I R S T P A R T ;

Or, sure Way to H E A V E N.

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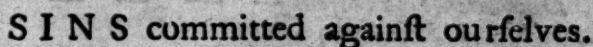
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